

# An Answer to five Questions

Thomas Pownde, Gentleman

Prisoner in the Marshalsea, at the command

ment of her Majesties Commissioners for and by the

call: required to be answered. But he doth

do move him to think that calling for the

Religion may not be taken for the

but that the Scriptures shall be judged

by the Catholike Church.

The first is: for that the Scriptures are mute and dumb.

The second, for that they be full of hard, and deepe  
mysteries.

The third, for that S. Peter saith. *No Scripture is to  
be taken after any private interpretation.*

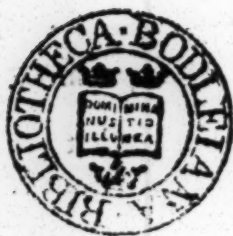
The fourth, for that to appeale to the Scriptures  
doth seeme to done all unvrayned verities.

The fyft is, for that it were a great absurditie, were  
have a certain Judge of absolute Authoritie in the  
interpreting of Scriptures, &c.

The sixt is, for that in refusing the Authoritie of the  
Churches absolute judgement herein, we seeme  
done the holy ghosts to be the spirit of truth.

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To all the Pope his Catholicques,  
in England or elsewhere.



**N** September last,

I with others, was by sufficient Authoritie, appointed to confer, with such of your sort, as at that time, were in her Maiesties Prisons, of the Marshalsey and the white Lion, in Sowthwarck, restrained of libertie, for refusing to con-

forme themselves to that order of Religion, which is now publique in this Realme of England. And according to our duetie in that behalfe: Maister *Henrie Tryp*, and I, did (as we were required) make our speedy repaire, first to the one prison, and then to the other. And after some conference had with certaine that were close prisoners: we came to confer with one Maister *Thomas Pownde* Gentleman, in the lodging where he then laye. And fynding him altogether vnwilling to enter into any conference by speeches, because (as he sayde) he feared to fall into danger of Lawe thereby: I answered, that he ought to haue a better opinion of her Maiestie, (by whose appointment, we were come to offer conference) the to thinke that she would send vs, to entrap him, or any other her subiects. For she needeth not to seeke more aduantage against any of them, then that which already by their disloyall behauiour they haue giuen her. So that if she would proceede against them in rigoure of lawe, and not in mercy: she might cut theyr heads from their shoulders, and make no more to doo with them. But being desirous, by some meanes to bringe to passe, that they might become as obedient subiects to her, as she bothe hath and dooth shew her selfe a louing Prince to them: she would not abridge

## The Epistle.

them of libertie (which for good and iust, yea necessary causes, she is now enforced to do) but that she would with all prouide, that by conference with such as be learned, they might either be drawne from their errours: or els be found to be obstinate and wilfully blinde. Put none of these speeches could mooue maister *Povund* to like of any conference by speeches. Yet notwithstanding, he sayd he was ready to confer by writing, and offered so to doo. Whereunto I aunswered, that we had no commission to deale that waye: but yet if he would write, I promised to aunswer him in writing. Vpon this he pulled a pamphlet out of his bosome (the copie whereof I haue caused to be set before mine aunswer) and called in such as he thought meete to heare it read. And after he had read it: he deliuered it to me to be answered. And this was done the seuēth day of *September*. The ninthe of the same moneth, I began to shapē him an aunswer: and finished the same with as much cōuenient speede as I could, being letted with busines, besides that busines, enough to occupy some mā thoroughly. But by Gods helpe, the time was not longe before the aunswer was finished. But in this meane while (I know not by what occasion) Maister *Povund*, was remoued to an other prison, further of: so that I could not come to deliuer mine aunswer to him, neither did I think it meete to be sent to him immediatly from me, because I vnderstood, that the right Reuerend Father the Lorde Bishop of *London*, had commaunded him to be remoued thence. I did therefore, reade, in the hearing of as many of your sorte, as I then found in the Marshalsey, bothe the Reasons containd in Maister *Povund* his Pamphlet: and also mine aunswers to the same. Promising, that with as much speede as I might, I would send bothe to my sayd Lord the Bishop, with my Letters, beseeching him, at his discreffion, either to send mine Aunswer to Maister *Povund*: or els to cause him to be brought back againe to the Marshalsey, whether I might repaire,

## The Epistle.

to proceede in conference with him by writing. But my sayde Lorde, being oppressed with other affaires more waightie: and thereby enforced to commit this busines to some other, that was not so carefull for the dispatch thereof, as I would they had. And I my selfe also (not altogether vnoccupied otherwise) did not, (as in dutie I ought) call vpon my sayd Lord, but supposing that mine answer had bene shortly conuayed to Maister Pouvnd, (because I heard not of his returne to the Marshalsey) I rested, looking to haue receyued some replie from him: tyll at the laste (euen in the Moneth of December laste) I heard that the Copies of his Pamphlet were made common to many of your sorte, with great brags, that the reasons therein contayned are vnaunswerable. Yea, and some of our side, were required to answer them, euen as Maister Pouvnd had required me. Whereupon, repaying to my sayd Lorde the Bishop: I receaued my sayde answer againe the 4. of this Ianuarie, with his allowance to publish it in Printe, together with the Copies of Maister Pouvnd his Pamphlet, and the breefe answer that Maister Tripps wrote, after I had finished mine, as by the same may appeare. And this was thought needefull to be don, because the Copie of Maister Pouvnd his Pamphlet is already made so common: our answers being as yet, made knowne but to fewe. And that you may haue that firste in sight that you like best: I haue caused the Printer to place the Copy of Maister Pouvnd his Pamphlet, immediately after this short Epistle. Reade these Reasons for your pleasure, and our answers for your profite. And if you mislike with our answers, replie, if you can. You shall finde them of our side, that will deale with you, faithfully and freendely to. Be not obstinately, and wilfully blinde: least you doo thereby prouoke (yea and enforce) our mercifull Prince, contrary to her naturall inclination, to deale with you in Iustice without mercie.

## *The Epistle.*

Though we haue great cause to thinke that you (all the sorte of you) doo hate bothe our Prince and vs, for that Religion which bothe she and we doo professe: yet I dare assure you, that bothe she, and all the Honorable & learned of her Realme, yea and all, of all estates, that doo vnfaignedly professe that Religion that you hate, doo vnfaignedly looue you, and pray for the opening of the eyes of your vnderstanding, that you may see and feele, and embrace your saluation in Christe, and that being Englishmen, or inhabiting within the English dominions, you may know and acknowledge her Maiestie, for your supreme Gouvernor in all causes, next and immediately vnder Christe, our onely vniuersall head. Fare you well.

From my house at S. Gyles without Creplegate  
of London, the 6. of *Ianuarie*. 1580. After  
the account of the Church of Eng-  
land, and in the 23. yeare of her  
Maiesties Reigne.

(··)

**Yours, when you shall shew**  
your selues to be true Christians, and  
English men: *Robert Crevvley*, Clerck.





7. September. 1580.

¶ Sixe reasons set downe to shew,  
that it is no orderly way in cōtrouersies of faith,  
to appeale to be tryed onely by Scriptures (as the  
absurde opinion of all the Sectaries is ) but the  
sentence & definition of the Catholike Church,  
by whom, as by the Spowse of Christe, alwayes  
inspired with the holy ghoste. The holy Scrip-  
ture is to be iudged.



First consider well these words of our Sa-  
uiour in sending vs to the Scriptures.  
saying. **Searche the Scriptures** for you **Iohn. 5. f.**  
thinke to haue eternall life in them. And  
these are they that beare witnesse of me,

Marke well these words, I saye : that the Scripture is  
but witnesse bearer to the trueth , and not the Iudge to  
discerne of trueth : for iudgement geuing belongeth not  
to the witnesse bearer , although he be as a rule to leade  
and direct the Iudge in true iudgement . But what if  
this witnesse should be corrupted, as no man wyll deny  
but it may, yet this Iudge to whom the holy Ghoste is  
promised, will finde it, and refozme it. Understand ther-  
foze my reasons why of necessitie the Church must be  
Iudge of the Scriptures , and take your Pen and com-  
fute them I pray you if you can.

1. The first is because the wrytten Text is mute and **The first**  
Dumbe, uttering nothing to vs from the Booke but on- **Reason.**  
ly the words, and not the sence , wherein the life as it  
were of the Scripture consisteth : And what definitiue  
sentence can such a Iudge giue, to ouer rule the concei-  
ted minde of an opinatiue man : which hath no euident  
meanes



## The syx Reasons.

meanes to pronounce any iudgement against him; but onely to shew him a dumbe signe in wryting, which a wzangler may conster still to his owne vnderstanding against all the wo:ld.

The second  
Reason.

2 The second reason is, because the holy Scripture (as S. Augustine sayth) is very full of harde and deepe mysteries, in so much that when Honoratus sayd to him (as many vnlearned men saye now a dayes) that he vnderstood it well enough withbut helpe of any instructoꝝ. Say you so (sayth he) you would not take vpon you to vnderstand such a Poet as Terence is, well, without a Paister: and dare you rushe into the holy Scriptures which are so full of Diuine mysteries, without a guide? All Heresies (sayth he) come of nothing els. *Nisi dum scriptura bona intelliguntur non bene*: But while the good Scriptures are not well vnderstood: Heere to also S. Peeter in his second Epistle Cap. 3. beareth witness saying: That many misvnderstood S. Paule in many harde places peruersly to theyꝝ owne perdition; But then you will saye, the harde places may easely be vnderstood by conference of other Scriptures. Well, admit a childish reason foꝝ a woꝝde oꝝ two. That because they might so be among the humble minded, therfoꝝe they must needs be so, though men be neuer so peruerse: Yet giue me leaue to pose you the one Question farther to the quick. how is it possible to knowe by any conference of the Scriptures, which is Canonically Scripture and which is not: certainly if any Infidell would deny the olde Testament (as some Hereticks in time past haue doon) and I praye God there be not many Atheists at this day in England, which be farther gon yet then they: Yea if such a one should deny all the new Testament also, we haue no sure Ankoꝝ holde against him but the Reuelation of God, by tradition to his Church, which is the pilloꝝ and sure staye of trueth, which S. Augustine well seeing, thought he might be bolde to say, with due reue,

## The six Reasons.

reuerence to God, and holy Scripture both: I should not beleue the Gospell except by authority of the Church did moue me thereunto, meaning that the tradition of the vniuersall Church, and the testimony of all the people of God, in whom the holy Ghost dwelleth, must instruct, moue vs to credite that, which they authority doth commaund vs to giue credite vnto: Wherefore let any man beware of flying from the Churches Iudgement, to the Scripture onely, least the Scripture it self should vtterly be denyed, as by some Atheistes in England (as I heare say) it is already: And then might such Infidels laughe all Heretickes to scorn, for robbing themselves of theyr owne defence: But now to returne to my purpose, if conference of one Scripture with an other, might giue light enough to all men: How happeneth it that all Sects, vsing that conference, yet they can neuer agree in theyr opinions, but diuers men, and all vsing such conference, doe yet construe it diuersly: The vttermost shift they haue is this, (such a weake one as it is,) that the Reader must giue himselfe to prayer, for the trueth to be reuealed vnto him. Wherein marke I pray you the intollerable pride of arrogant Hypocrites: that they will first mistrust Gods reuelation of the trueth to his vniuersall Church, for the which Christ himselfe hath prayed, and promised to teache them all trueth; And then most presumptuously to come, and tempte God to haue that trueth reuealed onely to themselves, which being reuealed many hundred yeares agoe, and defined in generall Counsell, by all the holy Fathers: where the holy Ghoste is alwayes present, or at least by the holy Doctors in theyr writings set downe, yet they will not beleue it, nor harken vnto it: yet this is theyr course, & so as they say forsooth, they praye very hartely, though fewe of them can wyning out any teares in theyr prayers, but yet with such a faith in the Lord (as theyr owne terme is) that they doe all verely beleue the trueth is

## The six Reasons.

reuealed vnto them. And yet perdie, they must needs be all deceiued, as long as they dwell in dissention, and are not in errors onely, but one contrary to an other: who now must be the Judge to trye the spirits whether they be of God or no, but onely the Church: or els shall they not be tryed at all, but continuall permission for infinite Legions of lying spirits, to be still vndetected that they may seduce more and more.

The thirde  
Reason.

3 The thirde Reason is, because S. Peter saith plainely, that no Scripture is to be taken after any priuate interpretation, for it was not vttered after the will & fantasy of man, but as holy men of God spake it, inspired by the holy ghost: yet most contrary to this expresse rule, euery priuate mā shall haue liberty to interpret it to his owne peruers will: after a priuate interpretation, otherwise then at first it was inspired to the holy mē. If euery mā may appeale from the Ecclesiasticall sence of the vniuersall Church to the Text it selfe, as he vnderstandeth it.

The fourth  
Reason.

2. Pet. 1. d.

4 The fourth Reason is, because by appealing onely to the Scripture, you seeme to giue men liberty to deny all vntwizzen verities, which we haue receiued of the Church, eyther by expresse definition in generall counsaile, or but by tradition. And I beleue at my first naming of vntwizzen verities, Maister Crowley and his fellowes will laughe straight waye, as though all surbe were but fables. But to temper their folly (I will not say they pride) a little in that point, I aske them all this Question. How they proue the Trinity of persons in the Unity of the substance in Godhead by the expresse Scriptures: or the two distinct natures in Christe and but one person: or God the Father to be *Ingenitus*: or the proceeding of the holy Ghoste, bothe from the Father and from the Sonne, as from one fountaine: or the descending of Christ into Hell, by plaine wordes of Scripture: (being therfore of many now a dayes flatly denyed,) Or the custome of Baptising of Infants, seeing the  
Scrip.



## The fyx Reasons.

Scripture, soundeth rather, as though they should be taught first they sayth, befoze they were Baptized, saying: Go and teach all Nations Baptizing them. &c. **M**y why we should keepe the Sunday now at all, and not the Saturday rather which was the Jewes Sabaothe daye, that the Scripture speaketh of to be sanctified: although your Puritanes which go to Plowgh vpon all y<sup>e</sup> Churches holydayes, seeme not yet to know the Sunday, for any of their making: or why we should not abstaine now it ill like Jewes from stranged meates, as the Apostels once decreed in the Acts, and by no expresse Scripture againe abrogated: yea the why may not any Heretick denie all our thre<sup>e</sup> Creedes: bothe the Apostels Creede, the Nicen Creede as it is called, & the Creede of Achanasius, seeing neuer a one of these is w<sup>r</sup>ittē in scripture expressely, but all left vs by tradition onely vpon credit of the Church. Marke you not how these Bedlem scripture mē would shake all the foundations of our Christian faith, by binding vs to beleue nothing but Scripture: doo not these blinde guides thinke you, leade vs a trim daunce toward infidelitie? Thus much of the fourth Reason.

**5** The fift is because that without a certaine Judge for interpretation of scripture absolutely, this absurdity would follow: y<sup>e</sup> God which is the Autho<sup>r</sup> of all perfectiō and disposeth euery thing in swete<sup>r</sup> decēt order, had left his vniuersall Church in earth in this confusion: y<sup>e</sup> when soeuer any doubtfull question should arise, vpon construction of his holy wil, there were no prouision at all ordained by God for deciding of such strifes, and preservation of concozd among his people, & then certainly the Kingdome of Gods Church were not so well prouided for in they<sup>r</sup> gouernment: as euery ciuill kingdom is by pollicy of carnall mē, amongst whom, none almost are so barbarous, but y<sup>e</sup> they haue Councillours for gouernment of their state, & Judges for expounding, & executing of their lawes, as well as lawes w<sup>r</sup>ittē, or els it wer ridiculous: would not he be counted a very wise man (thinke you,)

The fift Reason.

## The six Reasons.

in one of our Parliaments, which should stepe vp like a graue Burgesse, and perswade all his fellowes that for asmuch as they had a noble and an auncient lawe witten vnto them, the Realme shoulde haue no longer neede henceforth of any Prince, nor any rulers, nor Peeres, nor Judges, nor Iustices, nor ciuill Magistrats, but euery man (vpon his worde for the warrant) would be content to gouerne himselfe orderly by the law witten, which (as his wisdom) thinkes is plaine enough. And truely no wiser be they but much moze to be laugh- ed to scozne which will haue the scripture to be the one- ly iudge for euery man to appeale vnto, and refuse all authoritie of the Church in expounding therof: for who knoweth not that the Arrian Heretikes, brought forthie places of Scripture for their horrible heresie, moze then the Catholikes had against them, but all falsely vnder- stood, which when it is so misvnderstood & misapplied, then S. Augustine calleth it the heretikes bowe, where- with they shote out their owne venemous arrowes. And *Vincent Lir.* saith, it is then the sheepes cloathing, which the Wolfe doth throwde himselfe in, because that when a simple body, feeleth the softnesse as it were of his fleece, he shoulde not mistrust the Tyrannie of his teeth, What is to say, of his false construction of Scripture, wherewith he would deuour his soule: So did the Di- uell himselfe alleadge scripture vnto Christ, and as oft as any heretikes alleadge Scripture to vs against the Catholike sayth: So oft saith Vincentius, we may be out of doubt & diuell doth speake vnto vs by their mouthes, and saith vnto vs euen as he said vnto Christ *Si filius dei es, mitte te deorsum*, as much to say, If thou wilt bee the sonne of God, and pprofessor of his holy Gospell, cast thy selfe downe, from the high authoritie and tradition of this Catholike Church, whom if wee aske againe why we shoulde so doe, then saith Vincentius, he commeth out with *scriptum est enim*: because it is witten saith he, in  
the



## The six Reasons.

the holy booke, and from thence thou must learne a new lesson of me, how to be a right Christian man. To whom we must say then : *Vade Satan non tentabis.* &c. Auaunt Satan, &c. and that with great seruencie of faith : for moze perillous is the temptation of such a flattering Serpent (saith S. Augustine) then the roaring of an angrie Lion, because the one we flee from with feare, but the other with entising, may come the nêrer to sting vs.

6 The first reason most waightie of all is this: because if you will refuse the authoritie of the Churches absolute iudgement, vpon the Scriptures true cense, you shall seeme plainly to deny the holy Ghost to be the spirite of truth, which vpon the Apostels and all the faithfull was sent downe with visible signes, and with his Church is promised to remaine vnto the worlds end: by these words of our Saviour, I will aske my father, and he shall send you an other comforter, to tary with you for euer, the spirit of truth: And a little after thus. The holy Ghost the comforter, whom my Father will send in my name, shall teache you all truth: For the Church is the surest Iudge, and none sorer but the Church, for all men in doubt of Scripture, because it hath a promise that it shall neuer erre in iudgement, which is notably confirmed by the Prophet Esay, saying. This is my couenaunt with them saith our Lorde, my spirit which is in thee, and my woord which I haue put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seede, nor of thy seedes seede, now, nor euer to the worlds end. A most comfortable promise, that the Spirit of truth shall neuer depart out of the Churches mouth. A fit Iudge appointed to be Iudge of Scripture for our profits, without presumption. Remember then I pray you, what a sottish opinion this is, which is held to the contraries, that every private man, whom belike you will imagine to be one of the Church, shall haue good leaue to be his owne Iudge in vnderstanding of Scriptures.

The first Reason.

## The fyve Reasons.

tures, as your Craftes men are: and yet that the authoritie of the whole vniuersall Church, shall not presume to take any iudgement vpon them. Graunting this, as you must needs, that the Church, which is our Mother (as the Scripture sayth) must needs teach all her children, at first to beleue in God (seeing faith must come by hearing) and also to know the Scripture, & yet that the same Church being the pyller and sure stay of truth, shall not be absolute Judge & imperial Scholemistresse, to teache vs all how to beleue in God, and how to vnderstand the Scripture. For the blindness of your hearts, I may say as iustly to you, as Saint Paul sayde to the Galathians. *O Insensati. &c.* O ye foolish fellows, who hath bewitched you, not to obey vnto the trueth? which euen of Infantes and sucking babes (as it were) is discerned as cleare as the Sunne? So that you must not disbaire Master Trippe to be tripped in this mater, for a leely seducer, to maintaine (as ye do all) so grosse an opinion, being the sozrest in dede, for all such fores, to litter theyr whelps in. Therefore, to conclude this Assertion: acquite your selues as well as you can, why you may not all be iustly suspected, to deny the descending of the holy Ghost vnto the Church, for as much as you refuse the Churches sentence in iudgement, with whom the holy Ghost is promised alwayes to remayne, and in trueth to direct them.

*Hac est fides mea quia est Catholica.*  
This is my faith, because it is the Catholique faith.

Thomas Pownde.

# The Answer to Pownde, his sixe Reasons.



O the six Reasons that you set downe,  
to proue, that to prouoke to be tryed by  
the holy Scriptures onely, in the contro-  
uersies that may aryle about Religion,  
is no orderly waye: I might in fewe  
wordes answer, thus. The first Reason is fonde,  
the seconde is false, the thirde is foolish, the fourth is  
fantasticall, the fift is fraudulent, and the sixt is fa-  
naticall.

Thus might your Pamphlet be answered in fewe  
wordes: as (before you dyd reade it; before so many  
witnesses as it pleased you to call to the hearing of it) I  
tolde you that I thought it might.

But lest you should triumphe, after your manner,  
and saye, that not being able to answer your Reasons  
at large, I thrust you off with short sentences: I will be-  
stowe some more tyme (which I could bestowe much  
better) in answering your rude Reasons: I hope so,  
that neither you, nor any of your side, shalbe able reason-  
ably to replie.

## The first Reason,

First you say, that such controuersies, may not be tri-  
ed by the holy Scriptures, because they be mute and  
dumbe, uttering to vs, from the booke, nothing but on-  
ly the wordes, and not the sense, wherein the lyfe (as it  
were) of the Scripture, doth consist.

Howe fonde this Reason is, I thinke your selfe  
should see. For what sense can there be in wordes,  
that can not be uttered by wordes? What wordes  
can any man vse in opening the sense of wordes  
wrytten; but that the same being sette downe in  
wryting,

## The Answer to the fyrst Reason.

writing, may as well open the cense: as they might bee  
ing spoken and not written: you seeme to imagine, that  
we would haue the holy Scriptures (as they be written  
in booke, and enclosed in coverings) to be Iudge of such  
matters, as you speake of: for otherwise, how can you  
call them mute and dumbe?

The Prophet Ieremie was commaunded to write all  
the words of the Lord against Iuda and Israell, and all  
other Nations, in a booke, and to cause the same to be  
reade in the hearing of all the people, and so he dyd, as  
appeareth in the. 26. of his Prophecies, that euery man  
might be turned away, from theyr owne moste wicked  
wayes, and so the Lord might be mercifull to them. Af-  
ter this manner would we haue controuersies iudged  
by the Scriptures. Not as they be written and kept se-  
cret in booke: but being reuerendly read, wayed, and  
consydered, with the circumstances of person, time, and  
place, with all other necessarie circumstances: so that  
the readers, being willing to haue theyr controuersies  
ended, soo submit themselues to that iudgement, that  
they shall finde in the Scriptures, so read, wayed and  
consydered.

As for your Oppitatie man and wzangler, that you  
speake of: if he will stll stande in his opinion (as you  
your selfe do) notwithstanding that it is made manifest,  
by the holy Scriptures, that his opinion is not right: he  
must be taken for an Heretick, and after one or two  
warning, reiected, being subuerted, and one that synneth  
euen condemned by his owne conscience.

Titu. 3.

## The second Reason.

Your second Reason I do call false, for that you do  
falsely repozte, that the holy Scriptures are full of hard  
and deepe mysteries. And for that you do falsely affirme,  
that S. Austen did sharpely rebuke Honoratus, for rush-  
ing so boldly into the holy Scriptures, where as he  
would not be so bold, as to take vpon him to vnderstand  
such



## The Answer to the second Reason.

such a Poet as Terence was; without a Quilter; 2. 11.

First, I would wishe you to weigh well the words of  
*S. Paul*, writte to *Timothie*. Doe thou (sayth *S. Paul* 2. Tim. 3.  
 to *Timothie*) continew in those thinges, which thou hast  
 learned, and are comitted vnto thee, knowing of whome  
 thou hast learned them, and that thou hast known (euen  
 from thine Infancie) the holy Scriptures, which are suf-  
 ficient to instruct thee to saluation; through that sayth  
 which is in *Christe Iesus*. Euery Scripture that was  
 written by diuine inspiration, is profitable to teache, to  
 correct, to reprove, and to instruct in righteousnesse,  
 that the man of God may be perfectly instructed to eue-  
 rie good worke.

If all Scriptures, be so full of harde and deepe my-  
 steries (as you haue sayde) then can not any Scripture  
 be so profitable to teach. &c. As *Saint Paul* telleth *Ti-  
 mothie*: That all Scriptures be, neyther can the man of  
 God be thereby perfectly instructed to euery good  
 worke.

We reade, that our Saniour *Christe*, vnderstande Luk. 24.  
 prehended his two Disciples, as he walked with them to-  
 wardes Emaus, for that they were so dull and harde to  
 beleue, that which the Prophets had so plainly spoken.  
 Ought not *Christe* (quoth he) to suffer these thinges, and  
 so to enter into his glorie? As though he should haue  
 sayde: are you so doltish and blockish, that you under-  
 stand not so plaine speeches as the Prophets haue vled  
 concerning the sufferinges of *Christe*?

And appearing to them after wards, as they were all  
 together in Ierusalem: He telleth them, that of necessi-  
 tie, all must be fulfilled; that had bene written concer-  
 ning him, eyther in the lawe of *Moses*, in the Prophets,  
 or in the Psalmes. And that they might understand the  
 Scriptures, he vnderstande then open they: vnderstandings:  
 whereby it appeareth, that it was not the hardness  
 and deepenesse of the mysteries (where with, as you say



## The Answer to the second Reason.

1. Cor. 2.

2. Cor. 3.

the Scripture is full ) that helpe them from the vnder-  
standing thereof: but the dulnesse of theyr owne vnder-  
standing, because they were as yet but carnall: and  
therefore could not perceyue thinges belonging to the  
spirite of God, as *S. Paule* hath written. The naturall  
man, doth not perceyue those thinges that doe belong  
to the spirite of God. Not that we be of our selues, as  
of our selues, sufficient to thinke any thing, but our  
sufficiencie is of God. &c.

Now, for that which you haue cited, out of *Austine*,  
concerning the reprehending of *Honoratus*: I would  
gladly knowe of you, what *Honoratus* it was that you  
speake of. One there was of that name, to whome  
Saint *Austine* wrote his. 120. Epistle. But that  
*Honoratus* was not like to vse any such speech to Saint  
*Austine*. Neither doth Saint *Austine* in that Epi-  
istle, vse any such speache to him, as you say he dyd.  
But in the last ende of the Epistle, Saint *Austine* shew-  
eth him selfe to be of an other minde, then (by your  
report) your *Austine* seemeth to be. For he sayth  
thus.

Habes librum, et si prolixum, tamen, quantum ex-  
istimo non superfluum. &c. Thou hast here a Booke  
(sayth Saint *Austine*) which though it be long: yet, as  
I thinke, it is not superfluous. But doe thou loue the  
Ecclesiasticall writings also, and thou shalt not finde  
many thinges, which thou shouldest neede to seeke for at  
my hands. But by reading and ruminating or cudding  
(if thou doe also purely pray vnto the Lord, that is the  
giuer of all good thinges) thou shalt learne thorowly, all  
those thinges, or vndoubtedly verie many of those  
thinges, that are worth the knowing, rather by his in-  
spiration, then by any mans admonition: Although, e-  
uen in the same thing wherein we doe with right iudge-  
ment allowe that man that doth outwardly admonishe  
us well: what other thing doe we, then testifie that we  
haue

## The Answer to the second Reason.

have an inward light that dooth teach vs, and is our Master: Thus farre *Austine*. Let your friends iudge, whether it be lykely, that this *Austine*, and this *Honoratus*, would vse such speeches the one to the other, as you report yours to haue done.

One other *Honoratus* there was, to whome our *S. Austine* wrote his. 161. Epistle. This man helde with *Donatus*: and in that Epistle Saint *Austine* dooth exhort him, to render a reason quietly in writing, wherfore the name of the Church should at that tyme remaine onely among the Donatists.

There was also a thyrd *Honoratus*, to whome our *S. Austine* wrote his. 179. Epistle. This man *S. Austine* calleth brother and fellowe Bishop, and dooth instruct him at large in the libertie of syping persecution: wherein he vseth not one worde, that may be wrested to that meaning that you haue reported.

But you will say, there is yet one other, to whome Saint *Austine* wrote his Booke, De utilitate credendi.

Such an *Honoratus* there was in dede. But when you shall reade that Booke with more indifferēt iudgement: you shall not finde, that *Austine* to be of your minde. Not much befoze that place that you take holde of, writing of the trueth of the Scripture, & noting that we ought to looe the Scripture befoze we learne it: he writeth thus. Quicquid est (mihi crede) in Scripturis illis, altum & diuinum est. &c. Belæue me (sayth Saint *Austine*) whatsoeuer thing is in the Scriptures, the same is deepe and diuine: trueth is in it altogether, and a discipline that is moſte meete for the refreshing and restoring of mindes: and vndoubtedly, so moderated, that euerie man may drawe therehence, enough to satisfie him selfe, if so be that he come to drawe after a deuoute and godly sort, as true Religion requireth.

C.g. And

## The Answer to the second Reason.

And immediatly before the place that you seeme to take holde of: he bringeth in such a one as myliketh with Religion, speaking after this sort: At absurda ibi dici videbantur. What is: But it seemeth that absurd things were affirmed in the Scriptures. Wherunto *Aufine* sayth thus. Quibus assentibus? What is: Who be they that affirme that? None but enemies (sayth *S. Aufine*) and that by every occasion, and upon every reason. But we seeke not for that thing now. But yet the enemies do. And then followe those wordes, that you say were spoken by *Honoratus*: but supposed by *S. Aufine*, to be spoken by the enemye of Religion. Cum legerem, per me, ipse cognoui. What is: When I dyd reade them, I dyd of my selfe vnderstand them. Itane est? Is it euen so? Sayth *S. Aufine*. Nulla imbutus poetica disciplina. &c. Thou hauing no skill of Poetrie, wouldest not be bolde without a Maister, to touch Terence, Asper, Cornutus, Donatus, and other innumerable, are required as necessarie, for the vnderstanding of any Poet, whose verses do seeme to desire allowance or lyking of the Theater: and darest thou without a Teacher, rush into, and giue sentence upon, those Bookes, which after what sort soeuer they be: yet by the confession of all mankinde (almost) they be reported to be holy, & full of diuine matters. And if thou finde any matter in them, that may seeme absurde: why dost not thou accuse thine owne dulnesse in vnderstanding, and minde that is purtrified with the corruption of this world (as the mindes of all soles be) rather then those Bookes, which perhaps, can not be vnderstanded of such as thou art? Thou shouldest seeke for some man, that is bothe godly & learned, or that is by the consent of many reported so to be: by whose preceptes, thou mightest be made, bothe better, and more learned. Thus farre *S. Aufine*. Now, let your friends examine these wordes of *Aufine*, and tell you how well you haue applied them.

But



## The Answer to the second Reason.

But besides all this, *S. Austine* must tell vs, that all Heresies, doe come of nothing else: *Nisi dum scripturæ bonæ, intelliguntur non bene.* That is: Whilst the good Scriptures are not well vnderstanded.

Your dealing herein is but homely. For you set down patches of *Austine*: and doe not tell vs where we shall finde them. So that you sende vs to seeke for them, where we may finde them. Your former saying of *Austine* is found, in his first Tome, and this latter, in the ninth. And in his eyghtene Treatise vpon *S. Iohn* his Gospell. And yet you ioyne them together, as though they were in one Treatise, and belonging all to one matter.

*Saint Austine*, writing vpon these wordes of our sauiour, written by *S. Iohn*, Cap. 5. Amen, amen, dico vobis. Non potest filius a se facere quicquam. &c. Merely, verely, I say to you. The sonne (of him selfe) can doe nothing at all, &c. By occasion of these wordes and the rest. *Saint Austine* sayth thus: Dicebat autem quæ scriberentur, &c. He spake those wordes that should be written, that the same might afterwarde be read of vs. We haue seene therefore, what was wrought in the hearts of the Iewes, when they heard those wordes: let vs henceforth thinke what should be wrought in vs, when we doe heare the same. For Heresies and forward Doctrines, such as doe entangle mennes soules, and cast them headlong into destruction, haue none other beginning, then hereof: that good Scriptures be not well vnderstanded: and that the thing that is not well vnderstanded in them, is rashly, and sole hardily maintayned. Thus farre *S. Austine*.

In all the workes of *S. Austine*, there is not one sentence, that may worse be applyed against vs, or better against you, then this may. How contrary to the plaine wordes, doe you enterprize the second commaundemēt of God: And how rashly doe you maintaine the Heresie

## The Answer to the second Reason.

of worshipping God & his saints, by Images, directlie contrary, to the expresse words of the commandment.

Aug. de  
verbis.  
Domini.  
ser.13.

By that interpretation that you make of the words that are written in the firstene of *Matthew*: ye maintaine the grosse error, of buylding Christe his Church vpon Peter the man, and not vpon Christe the Roocke: notwithstanding, that the best of the Catholique Doctors haue written to the contrarie. Yea, and hence come all your Indulgenties and Pardons, with absolute power for your Pope to do what he wil, with out checke or controulment.

I might here take iust occasion, to rehearse all those errors, that haue bene, and are holden by your sort, and ascribe them all, to that which *S. Austine* speaketh of in the words that you cite: that is. That by your sort, the good Scriptures, are not well vnderstanded. But Auoyding to be breife, I passe them ouer.

2.Pet.3.

To procede in mine Answer: you catch holde of *S. Peter*. And he must needs helpe you to face out your lye. If *S. Peter* will haue your fauour, he must needs beare you recorde, that the Scriptures are full of harde and deepe mysteries, as you haue taught *S. Austine* to say. But when the place that you cite shalbe weighed, with indifferent iudgement: it will be found that *S. Peters* meaning, was not as you take it to be.

Saint *Peter* hath written thus. But we looke for newe heauens, and a new earth, according to his promise, wherein dwelleth righteousness. Wherefore beloved, seeing that ye looke for such things: be diligent, that ye may be found of him in peace, without spot, and blamelesse. And suppose, that the long suffering of our Lorde, is saluation: euen as our beloved brother *Paul* (according to the wisdom given vnto him) wrote to you, as one that in all his Epistles, speaketh of those things, amongst which, some things are harde to be vnderstanded, which they that be vnlearned and vnstable



## The Answer to the second Reason.

Unstable doe peruert, as they doe also other Scriptures, to theyr owne destruction.

If you reade these words of *S. Peter* in *ῥ* Græke tongue (wherein the Apostle wrote them) you shall finde *ῥ* the Relatiue *οἷς*, is of the newter gender, & cannot by the rules of Græmer, agree with *ἡρισολαῖς*, which is of the feminine gender. Wherefore, it must be Englished, thus. In, or amongst which things, or matters *ῥ* *Paul* wrote of, & not, in those Epistles that he wrote: as in your application of *Peters* words, you seeme to vnderstand him to meane. But peradventure, you haue no good liking of the Græke text, neither of our Latine translations. I wyll therfore set downe the words of *S. Peter*, euen as I find them in *ῥ* translation, that is allowed in the Coucill of Trent: and as they be written in an olde written Bible that I haue in Parchment, written, I knowe not how many hundred yeres past. Thus are they written in *ῥ* Bible. Propter quod charissimi, hæc expectâtes, satagite, immaculati & inuolati ei inueniri in pace: & domini nostri longanimitatē, salutem arbitremini, sicut & charissimus frater noster Paulus, secundum datam sibi sapientia, scripsit vobis, sicut & in omnibus epistolis, loquēs in eis de hijs, in quibus sunt quædam difficilia intellectu, quæ indocti & instabiles deprauāt, sicut & cæteras scripturas, ad suam ipsorum perditionem. And I thinke, that you your self would translate them into English, thus. Wherefore, dearly beloued, wayting for these thinges, giue your endeuour to be found vnto him in peace, being without spot, & undefiled: and thinke that the long suffering of our Lord, is saluation, euen as our most deere brother Paule (according to the wisdom that is giuen vnto him) hath written to you, eue as in euery Epistle, speaking in them of those thinges, amongst which are some thinges, that are harde to be vnderstanded, which vnlearned, and unstable men, doe deprave, euen as they doe other Scriptures, to theyr owne destruction.

## The Answer to the second Reason.

I trust you doe see now, that we neede not that reason, which you doe call chyldishe, and is not in vnderstanding, but that it hath in all ages bene (as it is still) allowed amongst the learned, for the best rule in vnderstanding of places of the Scripture, wherein is any difficultie.

But now you doe begge (or rather take) leaue, to pose vs one question furder, to the quicke. And thus you saye. How is it possible, to knowe by any conference of the Scriptures, which is Canonickall Scripture, and which is not? &c.

You seeme to be perswaded that this question toucheth to the quicke in deede. For you affirme plainly, that if any Infidell, Hereticke, or Athiest, shall deny any part of the olde or new Testament, or the whole olde & new Testament (as in times past some haue done.) &c. We haue no Anko: holde against such, but onely the Reuelation of God to the Church, by Tradition, which Church is the pillar, and sure stay of trueth, &c.

1. Tim. 3.

I confesse, that the Church is the pillar, and sure stay of trueth, as Saint Paul writeth. But that this trueth is revealed to the Church by Tradition (as you write) that I denie. For God hath taught, (and doth still teach) the trueth to his Church, by the word of trueth, and not by Reuelation or Tradition. And that word of trueth is sufficient; and needeth not that any thing should be added to it: eyther by Reuelation, or by Tradition. Yea, there is an horrible curse pronounced against all such as shall adde any thing to it.

The true Catholique Church, is in deede the pillar and sure stay, whereon, that trueth that is taught by the word of trueth, doth stay. For that word of trueth, is the voyce of her Shepheard, and she delyghteth in hearing that voyce: but the voyce of a stranger she cannot abyde to heare. The trueth taught by the voyce of her Shepheard, she taught by in her heart: and all her delgth is to let men see it; in her light and manifestation; that

## The Answer to the second Reason.

seeing her good lyfe, they may be occasioned thereby, to glorify her spouse Christ, and his & her heavenly Father.

This is that authoritie, that *S. Austine* sayth, moued him to beleue the Gospell. And this authoritie caused him to write thus, against that Epistle of *Manicheus*, which the Maniches called theyr foundation. *Ego vero Euangelio non crederem, nisi me Catholica Ecclesia commoueret autoritas.* Surely, I would not beleue the Gospell, except the authoritie of the Church dyd moue me thereto.

Tom. 6.

Not many lines before those words, *S. Austine* sayth thus to the *Maniches*, *Apud vos, ubi nihil horum est, quod me iuuat ac tenet. &c.* What is: Amongst you, where no part of that thing is, which might allure and holde me, there soundeth only a promising of the trueth: which undoubtedly, if it be shewed forth so manifestly, that it may not be doubted of: it is to be preferred before all those things that do holde me in the Church.

I praye you (*Maister Pownde*) ponder well these wordes of *Austine*: and be not afrayde with *Austine* to yeelde, to the manifest trueth, (when it shall be manifested to you) onely because it lacketh the consent of peoples, and Nations, the authoritie of *Pyacles*, the nourishment of hope, the increase of loue, the establishment of Antiquitie, the holde from Peters seate, the succession of Priests, and the name of Catholique: For *S. Austine* sayth: What the manifest trueth must be preferred before all these.

But if you will marke it well, you shall finde that the trueth which we holde and teach, and would wishe you and all your heart to embrace: it doth not lacke the chiefest of those things that moued *S. Austine* first to embrace it: For it is the same, that first gotte credite, by those *Pyacles* that were wrought by Christe and his Apostles. It was, and is still nourished by hope: It was, and is still increased by loue; it is also confirmed

Mark. 16.



## The Answer to the second Reason.

by that seate which you call *Peters*, and hath the succession of *Presbts*, although not in such sort as they allowe of . And last of all, it hath the right name of *Catholique*.

Thus, I hope, you doe now see, that you haue not rightly applied, eyther the wordes of *Paul*, or of *Austine*: mynding thereby to prooue, that the Church of Roome ( being such a Church, as nowe it sheweth it selfe to be ) is the Pillar of trueth, and that *Catholique* Church, whereunto all Christians should and must of necessity cleaue, if they will be saved by Christe.

Your conclusion, wherein you aduise all men to be ware of fleeing from the Church; to the iudgement of the Scriptures onely. &c. Was not so aduisedly made, as were seemely to be made, by one that were so well scene in the writings of the Fathers, as you would seeme to be . For (as I thinke, yea, I am perswaded, that I maye safely affirme, ) there is not one of the Ancient Fathers, of your minde in that point.

Saint *Austine*, in his Epistle fortie and eight, written to *Vincentius*, sayth thus . *Noli ergo frater, contra diuina tam multa, tam clara, tam indubitata testimonia. &c.* Doe not therefore (Brother) shewe thy selfe willing, to gather out of the writings of Bishoppes, reproches against so heauenly, so many, so cleare, and so vndoubted testimonies: whether the same Bishops be on our side, as *Hilarius*, or of the vnitie it selfe, because the faction of *Donatus* was separated from it, as *Cyprian*, and *Agripinus*: First for that, that kinde of writing must be distinguished; from the authority of the Canon, for they are not so read, that testimonies should be taken out of them, that it might not be lawfull for any man, to be of a minde contrarie thereto, if perhappes they shall in any place be of other minde then the trueth requireth . For we are of that minde  
ber



## The Answer to the second Reason.

ber that may not disdayne, to take euen vnto our selfe, this saying of the Apostle . And if ye be of an other minde in any thing, God wyll reueale the same to you Phil.3. also.

Thus you may see, that Saint *Austine* doth not allowe, the sentence of any man, no nor the sentence of the vnitie it selfe (which I vnderstande to be a generall Councell) against the Canonickall Scripture.

The same Saint *Austine*, wytyng to Saint *Ierome*, in his sixtene Epistle, sayth thus . Ego enim factor charitativus. &c. I confesse (sayth S. *Austine*) I haue learned to giue this reuerende feare and honoꝝ, onely to those Bookes of the Scriptures, which nowe are called Canonickall: that I do firmly beleue, that none of the Authoꝝ of them, haue in wytyng erred any thing at all. Epist. 15.

By this saying of Saint *Austine*, it may appeare, that he was of this minde, that there may be errour, euen in the decrees of your generall Councels.

Againe, against the Donatistes, Saint *Austine* wytyeth thus . Quis autem nesciat Scripturam cannonicam. &c. Who can be ignorant (sayth Saint *Austine*) that the holy Scripture, as well of the olde as of the newe Testament, is conseynd within her owne boundes or lymittes: and that the same is so preferred befoze all the latter wytyngs of Bishoppes, that concerning it, there may be no doubt or controuersie at all whether any thing that is certainly knowne to be wytten in it, be true or ryght. And the wytynges of Bishoppes, which haue bene, or be wytten, after the confirmation of the Cannon: may be found faulte with (if it happen that any thing therein do swaue from the trueneth) eyther by moze wise spæche of any other, that is moze expert in that matter: or by the moze graue Authoꝝ of other Bishoppes, or the wisdom of menne better learned, or by De Bapt. Libr. 2. Cap. 2.

D. ij. Coun

## The Answer to the second Reason.

Councils, yea, and that the Councils them selues, which are holden in particular Regions, or Provinces, must without any doubting, giue place, to the authority of full Councils, which are made of the vniuersall Christian world. Yea, and that the full or general Councils that are first holden, may be amended by them that are holden afterwarde, when by any experience of thinges, that thing that befoze was shut, is made open, and that thing which lay hid, is made knowne. And this may be done, without any haughtinesse of sacriligious pride, without any swelling throte of arrogancie, without any contention of spitefull enuie, with holy humilitie, with Catholique peace, and with Christian Charitie. Thus farre *Austine*.

Nowe I thinke you wyll confesse, that your Catholique Church may erre: or else that *S. Austine*, one of the Doctors of that Church dyd erre. For he sayth, that the later generall Councils, may amende the former. He sayth also, that there may be no doubt or controuersie about the trueth of any thing, that is knowne to be written in the Canonickall Scriptures. Therefore, blame vs not, though we flee from the iudgement of the Church to the Scriptures, which can neuer deceaue vs.

And as touching that inconuenience that you doe put vs in minde of, which is the denying of the Scriptures by Atheists: I pray you let me propone one question to you, and so pose you as nigh to the quicke as you haue posed vs. What if your Church should utterly be denied to be the Church of Christe? Or what if those Atheists that be in Englande, or else where, should denie that Christe hath any Church at all: or that there is, or hath bene, any such Christe as we beleue in? Might not those Infidels (thinke you) laugh you to scozne, for robbing your selues of your owne defence, which is the worde of God, which *Saint Paul* calleth the sword of

## The Answer to the second Reason.

of the Spirite?

But now you wyl retourne to your purpose. If conference of one Scripture with an other, might giue lyght enough to all men: How happeneth it, that all sectes vsing that conference, the sectaries can neuer agree in theyr opintions. &c. To this, not I, but *S. Paul* shall giue you answer. *Oportet hæreses esse, vt ei qui probati sunt, manifesti sint in vobis.* It can not be auoyded, but that there must be heresies, or sectes, that they which be tryed, may be made knowne amongst you. Let *S. Paul* defend his owne assertion, as he can. I wyl betake me to that vttermost shifte that you say we haue, not withstanding, that you call it a weake one. 1. Cor. 11.

*Saint Austine* sayth, that the Scriptures must be read, by such as do vndoubtedly beleue, that they are most true witnessses And these are his wordes. *Agant orando, & quærendo, & bene viuêdo vt intelligent. &c.* *De Trini Libr. 15.* That is: they must labour by prayer, and by seeking, and by lyuing well: that they may vnderstand, that is, that they may see in minde (as much as maye be sene) that which they do holde by faith. And *S. James* sayth, *Iam. 1.* If any man lacke wisdom, let him aske it of God. &c.

Thus may you see, that both *S. James* and *S. Austine* do allowe of this shifte, which you do account to be so weake, and such intollerable pride. *Pea, S. Austine* addeth these wordes. *Quis hoc prohibeat? imo vero, ad hoc quis non hortetur?* Who can forbid this? *Pea* rather, who wyl not exhort heerunto? do you therfore account of it as you luste: we wyl wyl vse it, as the ready way, to attayne to that knowledge, that is necessary for vs.

As for the reuealing of the trueth to the vniuersall Church, for which *Christe* him selfe dyd praye: we confesse that according to his promise, *Christe* hath reuealed so them altogether, and to every perticular member amongst them, as much as he knewe to be meete to be

## The Answer to the second Reason.

reuealed to them . And so be the wordes of his promise.  
Ille vos docebit omnia, & suggeret vobis omnia, quecun-  
que dixero vobis. He shall teach you all thinges, and he  
shall put you in minde of all those thinges , that I shall  
speake vnto you.

The pleasaunt pastime that you make , with the  
course that we take , in the searche and studie of the  
Scriptures, I passe ouer : for I knowe, that he onely to  
whome we pray , doth know how faithfully we pray,  
and whether with teares or without. To him we shall  
stande , or fall . Iudge not you an other mans Ser-  
uaunt.

But you say, we must needs be all deceyued, so long  
as we dwell in dissention, and are not in errorrs only,  
but also, one of vs contrarie to an other. And who now  
must be Iudge, to trie the spirites ? whether they be of  
God, or no? Onely the Church, ( say you ) or else they  
shall not be tryed at all. &c.

1. Cor. 11.

In. 1. Iohn  
Epist.  
Cap. 2.

For the first, Saint Paule hath tolde you, that of ne-  
cessitie, sectes must be amongst men, and euen amongst  
such as be of the Church of Chryste : And that because,  
such as be allowed or tryed , can not otherwise be know-  
wen. And as touching the other point, Saint *Austine*  
sayth thus Contra insidiosus errores, Deus voluit pone-  
re firmamentum in scripturis, contra quas, nullus audet  
loqui, qui quoquo modo se vult videri christianum. It  
was the pleasure of God, to set in the scriptures, a sure  
bulwarke against deceytfull errorrs : against which  
Scriptures, no man, that is any way willing, to seeme  
to be a Christian, dare be bolde to speake.

As golde by the touch stone , so are the spirites tryed  
by the Scripture. And euery one that is skilfull in the  
scriptures, that is, that can by conferring of one scrip-  
ture with an other , finde out the meaning of the holy  
ghost in the scriptures: may be as bolde to vse the scrip-  
ture in the tryall of spirites, as the Goldsmith may be,  
to



## The Answer to the thirde Reason.

to vse the touch stone, in the tryall of mettalles. And if ye thinke that the conference of one Scripture with an other, be not the surest way to attaine to the true meaning of the scriptures. Look Saint *Austine*. De Doctrina Christiana. Lib. 3. Cap. 26. And thus much for answer to your second Reason, which I haue called False.

## The third Reason.

**T**he thirde Reason that moueth you to thinke, that the Scriptures are to be iudged by the Church: is, for that *S. Peter* hath written, that no Scriptures is to be taken after any priuate interpretation, &c. 2. Pct. 1.

This Reason I haue called *Foolish*, for that foolishly you doe rushe into the Epistle of Saint *Peter*, and report his wordes otherwise then he wrote them: and then you your selfe doe make a priuate interpretation of them, contrarie to the decre made in the Councell of Trent: whereof you would seeme to make greatest account.

The wordes of Saint *Peter*, as they doe stande in that translation that the Councell of Trent hath allowed, are these. Hoc primum intelligentes, quod omnis prophæticia scripturæ, propria interpretatione non fit. Understanding this thing first: that no prophetic of the scripture, is made by priuate interpretation. I meruayle howe you (being such a Catholique as you professe to be) durst set downe *Peters* wordes, otherwys then you finde them in that translation. For I am sure, you are not ignorant of the penaltie that the Councell hath appointed for such doings. Sessio. 4.

But this is not all your misdemeanour in this behalfe. For you make a priuate Interpretation, contra

## The Answer to the thirde Reason.

contrarie, bothe to the verrie, and also to this thyrd Reason of yours. For, to make a private interpretation, is to make such a one as differeth from the auncient wynters, and is not allowed of the Church. But where can you shewe me any auncient wynter, that hath interpreted those wordes of Peter, as you do?

Saint *Austine* medleth not with them. No more doth *S. Ierome*, *S. Ambrose*, *S. Gregorie*, nor *Chrysostome*, nor any other of that time, that I haue scene, or can heare of.

*Nicholaus Lyranus*, wytyng vpon these wordes of *S. Peter*, sayth that the meaning of *S. Peter*, was to teache: that no prophetieall Scripture hath beginning in, or doth spring out of humaine sense, or mannes meaning. For thus he wyrteth. *Propria interpretatio non fit id est, non fit sensu humano: ideo subditur. Non enim uoluntad humana allata est aliquando prophetia, sed spiritu sancto inspirati.* &c. It is not made (sayth he) by any mans owne interpretation (that is to say) it is not made by humane sense: and therefore, this saying is set immediately after. *Prophecie hath not at any tyme bene brought in, by mans wyl: but men inspired with the holy Ghost. &c.*

Lyranus  
in. 2. Epi.  
Peter.

I thinke your Fathers of the Councell of Trent, will allowe *Lyranus* for a Catholique wynter: wherefore, I thinke also that they wyl not dispense with you; for dissenting from him, in the interpreting of *S. Peters* wordes.

But now, if ye wyl giue me leaue, I wyl tell you what I thinke to be the meaning of *S. Peter* in these wordes. First I thinke, that you do know, that *S. Peter* wrote in Greeke. And then you must knowe, that the wordes which in the allowed translation, are Private interpretatione: are in the Greeke, *id est in uerbis.* And they that haue any skill in the Greeke tongue, will tell you that *id est* is both *id est* in pulchro, as well

## The Answer to the third Reason.

as Interpretatio. And may we not translate the wordes of *S. Peter* thus? *Omnis prophetica scriptura, non fit proprii impulsus.* Euerie propheticall Scripture, is not made of, or by priuate, or proper impulsio. Or to translate it more English lyke: No propheticall Scripture is made of, or by priuate or proper impulsio.

It seemeth to me, that bothe the wordes that goe before, and also the wordes that followe, doe enforce this to be the meaning of *Saint Peter*. For he sayth thus. We haue a firme and sure propheticall speche: and you doe well in that you doe giue god heede thereto, as vnto a Candle that appeareth in a darke place, vntyl the day may waxe cleare, and the day starre may arise in your hearts. But yet so, that you doe first knowe, that no propheticall Scripture, is made by priuate or proper impulsio. For propheticall hath not at any tyme bene brought vnto vs by the wyll of men, but the holy men of God haue spoken, as by the spirite of God, they haue bene diuened, or vehemently moued to speake.

Let your frendes consider of this, and tell you whether this may be allowed for Catholique or not. I doe not write this, as one that doe not thinke that saying of yours (No Scripture is to be taken after any priuate interpretation) to be true: or as one that doth allowe the rashnesse of such as wyll rushe into the Scriptures, without such reuerence as is seemely, and take vppon them to make interpretations after their owne fantasies. I knowe that all that we can doe, and all the helpes that we can haue, are lyttle enough, and therefore I thinke it meete, for all men, to followe the rules that *Saint Austine* prescribeth, writing, *De Doctrina Christiana*. And thus much maye suffice to be sayde, to your third Reason, which by god Reason, and for iuste cause (as I thinke) I haue called *Foolishe*.

## The Answer to the fourth Reason.

### ¶ The fourth Reason.

**Y**our fourth Reason is, for that by appealing to the Scripture, we seeme (as you say) to give men liberty to deeme all unwritten verities, which we haue receyued of the Church, eyther by expresse definition, in generall Councell, or but by tradition. &c. And first, you delight your selfe with a frumpe at Crowley and his fellowes, that wyll laugh (as you say) so soone as they heare of unwritten verities. And it seemeth that you perswade your selfe that you haue done it very finely. And therfore I haue named this Reason of yours fantastickall.

But yet a lyttle to temper our follie (you wyll not saye our Pride) you wyll aske vs howe we proue the Trinitie of persons, and the vnitie of substance in the Godhead, by expresse Scriptures. &c.

Nine verities we must proue by Scriptures, which are not (as you say) written in the Canonickall Scriptures. Well, to stay your wisdom, I wyll (by Gods mercifull assistance) do what may be done in this matter. And I hope to proue as many of them, as be necessary to be knowne to saluation: euen by plaine Scriptures. And the rest, I hope I shall be able to proue, in such sort as the Fathers haue proued them, against such as haue at any tyme denied them. And first, I must proue, that in the Godhead, there be three distinct persons, and but one substance. This and the second, that is, that in Christe there be two distinct Natures, and but one person: I thinke I shall easily proue.

Pfal. 110. The Prophet *David*, hath written thus, Psal. 110. The Lord hath sayde to my Lord, sit thou at my right hande, tyll I make thine enemies thy fote stole. The Lord shall sende out of Sion, the Scepter of thy power, beare thou rule in the myddes amongst thine enemies. Thus



## The Answer to the fourth Reason.

Thus much in the two first verses. And in the fifth verse he sayth thus. The Lord at thy right hand, hath wounded euen Kinges in the day of his wrath.

That the Prophet *David*, dyd in these verses of this Psalme, speake of the diuine Maiestie, and of the seconde person *Christe*: it is manifest by that which *Saint Matheewe* writeth in his twenty and two Chap. Vos quid dicitis de Christo? cuius filius est? What do you say of *Christe*? whose sonne is he? &c.

The Lord. That is God the Father. Sayde to my Lord. That is to God the Sonne, &c. Here haue we two distincted persons, the Father, and the Sonne. And in the seconde verse, he sayth: The Lord shall sende out of Sion, the Scepter of thy power, which is, the worde of the Gospell. And this Scepter was sent out of Sion by the holy Ghost, in the feast of Pentecoste: when he rested vpon the Apostles, in the shap of fyre tongues deuided. So that here we haue the thirde personne, and so consequently thre distinct personnes. The Father sayth to the Sonne, sitte thou at my right hand, &c. And the holy Ghost sendeth the worde, which is the Scepter of the power of the Sonne out of Sion. And in the fiftte verse he sayth. The Lord at thy right hande, shall wounde euen Kinges in the daye of his wrath. Thus speaketh the diuine Maiestie: God the Father, God the Sonne, God the holy Ghost, one diuine Maiestie: to the Church of *Christe* here militant vpon earth. So haue we the vnitie, of the thre distinct persons in the deitie, And *Christe* him selfe, expounding the first verse of this Psalme to be spoken of him selfe, doth a warrant vs, that he being *Dauids* sonne after the flesh, is neuer the lesse *Dauids* Lord, and therefore God. And so bothe God and man, and yet but one *Christe*. For he sayth: What say you of *Christe*? whose sonne is he?

Math. 22.

## The Answer to the fourth Reason.

This might suffice to shewe, that these two verities are not vnwritten, as you do terme them. But to satisfie you to the full: looke what *S. Mathewe* hath written, in the last Chapter, & last words of his Gospel: reporting & words of our sauour, who sayth thus there. All power bothe in heauen and earth, is giuen vnto me. Goe your way therefore, and teache all Nations, baptizing them in the name of the Father, of the Sonne, and of the holy Ghost: teaching them to obserue all those things that I haue commaunded you. And behold, I am with you euerie day, euen to the end of the worlde.

Here the man *Christe*, receyueth from the diuine Maiestie, all power, bothe in heauen and in earth: and by that power he giueth commission to his Apostles to goe and teach all Nations, and to Baptize them in the name of the Father, of the Sonne, & of the holy Ghost. So that here againe we haue thre distinct personnes: and their vnitie, in giuing to *Christe* all power in heauen and in earth: and the two natures, in one person *Christe*, in that he receyueth all power in heauen and in earth, and giueth commission to his Apostles to teache and baptize.

Tom. 3. If this will not satisfie you: I refer you to that which *S. Austine* hath written in his booke, De Trinit. Where shall you finde p<sup>r</sup>oofe vpon p<sup>r</sup>oofe, that these verities are not vnwritten.

Eph. 3. The thirde veritie that you say is vnwritten, is that God the Father was neuer begotten. It seemeth that you haue not read *S. Pauls* Epistle to the Ephesians: for if you had, you must needes haue seene, that this is no vnwritten veritie. Saint *Paul* writeth thus. Huius rei gratia flecto genua mea, ad patrem Domini nostri Iesu Christi, ex quo omnis paternitas in cœlo & in terra nominatur. For this cause. (sayth Saint *Paul*) doe I bowe my knees, to the Father of our Lorde *Iesus Christe*, of whome all fatherhood, bothe in heauen and in

## The Answer to the fowrth Reason.

in earth doth take name. I trow you wyll not now say that this veritie is vnwritten.

The fowrth veritie, that you say is not written, is that the holy Ghost proceedeth bothe from the Father and the Sonne, as from one fountayne. If you would reade that which *S. Iohn* hath written: I thinke you would not say that this veritie is vnwritten. Cum uenerit paracletus, quem ego mittam vobis a patre, spiritū veritatis, qui a patre procedit: ille testimonium perhibebit de me. &c. When the Comforter shall come, whome I wyll sende vnto you from the Father, euen the spirit of trueth, that proceedeth from the Father: he shall testifie of me. &c. And in the twentie Chapter he sayth. Hæc cum dixisset, insufflauit, & dixit eis: Accipite spiritum sanctum. When he had spoken these wordes, he breathed vpon them, and he sayde vnto them: Receyue ye the holy Ghost. &c. If breath may be sayde, to proceede from the person that breatheth: then may we say, that it is written, that the holy Ghost proceedeth from Chyriste, the sonne of God, euen as it is written, that he proceedeth from God the Father.

*Iohn. 15.  
&c. 20.*

I wyll be bolde therefore, without any more adde, to conclude, that these fowre verities, are not vnwritten, but written in dede in the Canonickall Scriptures.

The first vnwritten verity, is the descending of Chyrist into hell: this you must haue proued by plaine wordes of Scripture, the lacke whereof (as you say) hath caused many, nowe a dayes to deny it flatly. I am none of them that do so deny it. But that he descended in such manner, as your Catholiques haue taught, and as it hath bene set forth in their Stage Playes. and in their payntinges in glasse windowes, & else where, I thinke would be as harde a thing for you to proue, any way, as for vs to proue by plaine wordes of Scripture, that he dyd in dede descende into hell.

I thinke you wyll graunt that the speche used in the

## The Answer to the fowrth Reason.

Créde, concerning Chyistes descending into hell, is figuratiue, vñed by the figure Synecdoche: wherein the whole is vñderstanded in the parte. For you wyl not (I thinke) saye, that Chyistes body went into hell: For that was buried and rested in the graue, tyll the tyme that it was restozed to lyfe againe. Well. Then it was his spirite, that descended into hell: and not his body and spirite bothe. This being grañted (as I thinke, you wyl not deny to do) we shall easily pzooue, euen by plaine wordes of the Scripture, that Chyiste descended into hell.

1. Pet. 3.

Saint Peter, in the thirde Chapter of his first Epistle, sayth thus. Quia et Christus semel pro peccatis mortuus est, iustus pro iniustis: vt nos offeret Deo, mortificatus quidem carne, viuificatus autem spiritu. In quo & his qui in carcere erant spiritibus veniens, prædicauit. & c. For euen Chyiste (sayth Saint Peter) dyd once dye for sinnes, the iuste for the vniuste, that he might offer vs vñto God: mortified in the fleshe in dæde, but quickened in the spirite, in which spirite, comming to those spiritues that were in prison: he dyd preach vñto them. Nowe, I thinke you wyl saye, that I haue pzooued by plaine wordes of Scripture, that Chyiste descended into hell.

But howe great a matter were it, if this might not be pzooued by any playne Scripture: seeing the Nicene Créde (vñed in your Masse) maketh no mention of it.

And Damasus, that was Bishop of Rome. 360. yeres after Chyistes ascencion, when Iulianus the Apostata was Emperour, hath in his Créde no worde of it. And yet he concludeth his Créde with these wordes,

Ieroni.

Tome. 4.

Hæc lege, hæc crede, hæc retine, huic fidei animam tuam subiuga: & vitam consequeris & premium a Christo. That is: Heade these wordes, beleue them, holde them faste, yoaake thy soule to this faith: and thou shalt obtayne



## The Answer to the fowrth Reason.

obtaine of Christe, bothe lyfe and reward.

I note this, because I see that you shote at this marke. To binde vs, eyther to proue all your vnwritten verities by Scripture: or else, for lacke of such proue, to beleue (as true) whatsoener your Catholique Church shall allowe for trueth, although the same be neuer so vnnecessarie to be proued, or receyued for trueth.

Your first vnwritten veritie, is the custome of Baptizinge Infantes. For this, I neede not to wryte much. Our Saviour Christe hath sayde: Suffer lyttle Chyliden to come to me, and forbidde them not: For to such doth the kingdome of God belong. And Saint Paule sayth: That the Chyliden of beleu-  
ning Parentes, are holy. Therefore they are not to be  
holden from Baptisme: moze then the Iewes chyliden  
from Circumcision. Mark. 10.  
1. Cor. 7.

Your other thre whyes, are scarce woorth by the answering. Why should we keepe the Sunday now at all, and not the Saterday? Why should we not abstaine now styl, lyke Iewes, from strangled meates, as the Apostles decrede? And why may not any Heretike, deny all the thre Creedes, &c.

The first of these whyes, shall be answered with an other why. As why may not the Church of Christi-  
tians, being Lordes of the Sabaoth, chuse for  
their Sabaoth, one daye in seuen, euen that daye,  
the obseruing whereof, they shall see to serue best for  
theyr owne edification? And why dyd the Apostles  
(as it maye be gathered, by that which Saint Iohn  
hath wrytten in his Reuelation) chuse the first daye  
of the weeke to be theyr Sabaoth, and not the last? Mark. 2  
Apoc. 1.  
And why do you not remember that Saint Paule doth  
number the Sabaoth amongst such indifferent things,  
as are Meates and Drinckes, festiuall dayes, and  
newe Collo. 2.

## The Answer to the fowrth Reason.

new Mones: which were but shadowes of thinges to come? &c.

Acts. 15.

And to your second why, I say that the Apostles saw, that it was necessarie for the tyme, to forbidd those Christians, that then lately had bene Heathen men: to feede vpon strangled or blood. And needed not to abrogate it afterwarde, when they were further instructed, and knewe howe to vse the Christian lybertie without offence. A man might meruayle, why any wise man, would moue such a why as this.

Your thirde, and last why, may be fully aunswered with these wordes. Because there is no thing in those three Crêdes: that may not easily be proued by the Scriptures. And thus are all your whyes aunswered.

But, doe you not marke, howe these bedlem Catholiques, would shake the foundation of our Christian faith: by bynding vs to belêue, that Chrisses Catholique Church hath set forth (as infallibly true) and to be belêued vnder paine of dampnatiō) three Crêdes, the Articles whereof, they are not able to proue by the Scriptures? doo not these blinde guides (thinke you) leade vs a trym daunce, towarde shameles error and ignozaunce? And thus much to your fowrth Reason, which for good cause I haue called, fantasticall. Bothe, for that it seemeth that you perswade your self, that you handle your selfe verie finely, in all that you wryte therein: and also, for that you haue vttered nothing therein, that may not well seme to spring out of a fantasticall head.

## ¶ The fift Reason.

YOur fift Reason, I haue called Fraudulent, because you doo therein compare the lawes and Scriptures of God, to the lawes of men, made for ciuill pollicie  
and

## The Answer to the fift Reason.

and gouernmēt. And the Judges & gouernours in ciuill pollicie, to the Ecclesiastical ministers, & gouernours of the Church of Christ, in matters of faith. This is fraudulently, to bring y<sup>e</sup> holy Scriptures (which of right are the touchstone, for all mennes iudgements to be tried by) to be vnder the iudgement of some one man, as your Pope: (who challengeth authoritie, aboue the generall Councils) or of that number of men that shalbe gathered together in a generall Councell) which doe challenge authoritie aboue the Pope.) But God that is Author of all perfection, and doth dispose euery thing in a sweet and decēt order: hath prouided much better for his Catholique Church, here militant on earth, then that it should be driuen to seeke for resolution of doubts, at the handes of such Judges as may erre, as your Pope and generall Councils haue and may doe.

The Father of lyghts, the giner of all good gyftes, in whom there is no chaunge or shewe of variablenesse. The spirite of trueth, that can neyther deceyue, nor be deceyued: is ready at hande with euerie one, that in humilitie of minde craueth wisdome, and will not suffer any such, long to be in doubt of any thing, the knowledge whereof is necessarie to saluation. If you (sayth our saviour): which be naught, doe knowe how to giue good gyftes to your chyldren. How much more shall your heauenly Father, giue the holy spirit, to them that aske it of him: Gods chyldren may be bolde (in such cases as I haue spoken of) to craue Gods spirit, and assure themselves to receyue it at his hands. But the proude & haughty minded, shalbe as sure to finde God their enimie.

Luk. 11.

1. Pet. 5.

This Judge is alwayes ready in the scriptures, to open the vnderstandings of as many as doe resoꝛt thether (with humilitie of minde) seeking there to be resolved of theyr necessarie doubtēs.

That both your Popes, & generall Councils haue erred (& therfore may erre) I will by Gods help plainly proue.

¶ J. J.

¶ Fir  
ff

## The Answer to the fift Reason.

First, if it were possible to perswade you, that to make a decreé dyrectlie, contrarie to the expresse commaundement of God, is an error: then it should be an easie matter to cause you to confesse, that bothe a Pope, and a generall Councell haue erred.

For, the first generall Councell, holden at Constantinople, where. 289. Bishops were gathered together: it was amongst other thinges decreed, that holy Images should be had in Churches, and that the same should be with great reuerence worshipped. And this Councell was holden when the first *Agatho* was Pope, and this decreé was allowed by him. And after ward, by *Adrian* the first Pope of that name.

Tom. 2.

Dist. 16.

So that one generall Councell, and two Popes, haue erred in one decreé, made against, and directly contrary to Gods commaundement. Thou shalt not make to thy selfe any grauen Image, &c.

An. 956.  
Volat.  
Plat.

*John* the. 12. of that name, behaued himselfe so well in his nine yeres gouernment: that one Historian calleth him, *Sceleratum virum*. A man giuen ouer to all wickednesse. And an other calleth him, *Monstrum hominis*. A Monster amongst men. And at the last he was slaine, being taken in adulterie.

Plat.  
Volat.

But peraduenture you will say: these faults procede of humaine infirmitie. But what will you then say to *Syluester* the second, that gaue him selfe to the Diuell, that he might obtaine the Popedom; which he obtained in deede, and dyd enioy it so lye yeres.

Volat.  
Plat.

*Benedictus* the ninth, lyued so wickedly, gouerning the Church fiftene yeres: that one Historian sayth, he was, *Vir plane probrosus & infamis*, that is: A man altogether worthy of reproches, or euill reportes, and infamous. And an other sayth: that after his death, he was seene in an horrible shape, and that he sayde thus. *Iusto Dei iudicio damnatus sum, quia sine Lege vixi*. I am dampned, onely by the iust iudge.



## The Answer to the fift Reason.

iudgement of **G D D** : because I lyued without lawe

If all this wyll not suffice you, consider I pray you. the Councell of Basill: holden in the yere. 1431. And Pope *Eugenius*, that in those dayes ruled the Church. 16 yeres. This *Eugenius* dyd once allowe the decrees of that Coucell: And after ward he dyd disallowe the same. Wherby, it is manifest that he erred, either in the first, or in the last. And if the Popes authoritie be aboue the Councell: then that Councell dyd erre in deposing that Pope. And if the Councell be aboue the Pope: then did that Pope erre in excommunicating that Councell.

If you wyll take paines in reading the Histories: you shall finde amongst the Popes, the Sadusies error, the Arrians error, the Pellagians error mainteyned. Yea you shall finde, and we doe see manifestly, that at this day, your whole Church doth mainteyne the heresie of the Anthropomorphits. For you haue in all your Churches, the Image of God the Father: resembling an olde man with gray haire, as though tyme had now made him olde, as it doth all creatures.

But when your Church had thre Popes at one time, *John the. 23.* *Gregorie the. 12.* and *Benedict the. 13.* To which of these would you haue sent vs, for resolution of our doubtles? Yea, and when your Church was two yeres together, without eyther Pope or generall Coucell: whether would you haue wished vs to goe for Iudgement in matters of Church cōtrouersies, at that tyme? I hope you wyll no longer wishe vs, to leaue the Scripture that neuer did, nor shall fayle vs, and depend vpon such Iudges as these, that haue so often failed, and as yet, were neuer full agreed.

As for your comparison that you make betwixt the Churches and worldly kingdomes: it is not worth a Walnut. And your similitude of a wyse Burgies in Parliament: we waigh not. We knowe, and confesse,

**f. y.**

that

## The Answer to the fift Reason.

that mens lawes are not, neither can be made so plaine  
or perfect, but that it is necessary, that there be Judges  
that may haue authoritie to discide those cōtrouersies y  
may arise by occasiō of sinister construing of y meaning  
of the woꝝds of the lawe, or by occasion of the darknesse  
of the same. But where finde you any such darknesse,  
or imperfection, in the Scriptures of God? Doth not  
Psal. 119. *David* say: *Lucerna pedibus meis verbum tuum, & lumē*  
*femitis meis.* Thy woꝝde (sayth *David*) is a Lanterne to  
my fete, and a lyght to my pathes.

Take hēde that you be not one of them that *Esaie*  
Esa. 5. speaketh of. That do call lyght darknesse, and darknesse  
lyght. &c.

I do graunt, that there may some question arysle a  
mongst men, about the vnderstanding of some places of  
Scripture: but this ryseth not of the darknesse that is  
in the scriptures, but of that darknesse that is in mans  
vnderstanding. Which till it be opened by the mercifull  
1. Cor. 2. goodnesse of God: can not perceyue those thinges that  
do belong to the spirite of God.

And we do thinke it necessarie, that there be good, and  
learned men chosen, & put in authoritie in the Church,  
such as may (when nēde is) call together y most grane,  
wise, and learned godlie persons, in the feare of God, to  
deliberate for the good government of the Church, and  
to take order, that all thinges in the Church, may be  
done to the edification of the same, according to the rule  
of *S. Paule*. And if any proude or froward person, or a  
1. Cor. 14. ny simple or ignoraunt person, do moue any question:  
or his, or theyr misdeameaour, doo cause any questiō to  
be mooued, or any doubt to arise, about the true mean-  
ing of any part of the Scripture: We thinke it meete,  
that in these cases, those places of Scripture be reue-  
rendly weighed, by those, wyse, learned, grane, & godlie  
men, so called together in the feare of God. And that  
the persons so in doubt, be by them certified, of the true  
mea-

## The Answer to the fift Reason

meaning of those places. And that (if they wyll not yelde to that interpretation that shall be made by those men, and proued by due circumstances, & conference of those places with other, to be the verie meaning of the holie Ghost in those places) then we holde those men for Heretikes, and doo iudge them woorthie to be excommunicated.

Thus (if you wyll) you may see, that we are some thing wiser then your Burgies in Parliament: and not so woorthie to be laughed to scoone as he. Although we doo not make these men Judges of the Scriptures: but we do put them in trust to search the Scriptures; that bothe they & we may submitte our selues, to their iudgement, which they, by theys reuerende searching, shall finde in the Scriptures. As for the fortie places of Scripture that the Arrians brought, for the defence of theys horrible Heresse: we are able enough (by the help of God) to set forth plainly in theys true meaning, and to withstand the Arrians (without the help of your Catholique Church.) Notwithstanding the fortie places of Scripture, that they bring more then we can bring for the trueth.

And we say, as *St. Austin* sayth: that the Scriptures so mysse vnderstanded, and mysse applied, are the Heretikes howle, to shew out theyr owne bewitchment and rowles. And as *Chrysostome* sayth: they are the Heresies cloathing, which the Church dooth shew to be her selfe in.

Yea, and we confesse, that the *Wicell* himselfe, dyd alleadge Scripture against our sauour Christe, & dyd applie it as rightly as Bonifacius the eight dyd, when after he had one day shewed him self in his Pontificalibus, that is, his Popely attyre, and the next day in the robes of an Emperour: he sayd thus. *Eccc duk gladij hic. Vt*

Luke.22.

Another of your Popes, setting forth to the people the

## The Answer to the fifth Reason.

Pfal. 91.  
Alexan. 3.  
An. 1174.

~~And~~ **And** ~~the~~ **the** ~~Emperour;~~ **Emperour;** sayd. Super Aspidē  
8c. ~~bulabis;~~ **bulabis;** 8c. ~~conculcabis~~ **conculcabis** Leonem & Dra-  
conem: ~~upon the~~ **upon the** ~~Alpe and~~ **Alpe and** ~~Basillike;~~ **Basillike;** shalt thou walke,  
and both the Lyon and Dragon shalt thou treade. And  
for as much as these two writers of the Scriptures, do  
speake vnto vs; ~~the~~ **the** ~~duell~~ **duell** doth (as *Vincentius* sayth)  
speake by theyr monthes. &c.

Math. 4.

**But** ~~where~~ **where** ~~I haue~~ **I haue** ~~your~~ **your** *Vincentius* and you together,  
yet at some more leisure, I may reade him ouer. I can  
not thinke that he doth handle that place of *Mathewe*,  
so grossely, as you would make vs beleue that he doth.  
**But** though he do, the matter is not great. For there  
is nothing that hath any sense or feeling, in the vnderstand-  
ing of the Scriptures, but the same may easily see, that  
when our Saviour Christ sayde, Non tentabis Dominū  
Deum tuum: Thou shalt not tempt the Lord thy God:  
He had a farre other meaning; then that which you  
would make vs beleue that *Vincentius* doth gather of  
these two verses. For, *Athenis* I dyd first write this an-  
swer; I haue read ouer *Vincentius*, and haue found that  
you do helpe him much.

**But** as one mistrusting the authoritie of your *Vin-  
centius*; you stop in the necke of it, one sentence of *S.  
Augustine*: but you tell vs not where we shall finde it.  
**But** if those words be *Austins*, (as it may be that they  
are) they will; and do serue much better against you  
and your sort: then they can against vs.

And thus much to your fifth Reason: which I haue cal-  
led fraudulent, for the cause also, mentioned.

## ¶ The sixth Reason.

**Y**our sixth and last Reason; most weightie of all, is  
this: Because, if we will refuse the authoritie, of  
the Churches absolute iudgement vpon the Scriptures  
true



## The Answer to the sixth Reason.

true sense: We shall seeme plainly to deny the holy Ghost to be the spirite of truth. &c. This Reason I haue called Fanaticall. For that in making so great an account of this Reason: you seeme not to be in your right wittes. What helem would abuse the words written in the foulyetene of John as you doe, to proue, that because our sauour Christe dyd praye for, and ob-  
 ayne, and dyd giue the holy Ghost, the spirite of truth, to his holy Apostles, and dyd promise that the same should remayne with them for euer, and instruct them in all truth: therefore, the same holy Ghost must needs be, and remayne still in that Church, which agreeth with the Church of the Apostles, both in maner, and is no more like the Apostles Church in doctrine and man-  
 ners, then blacke is lyke to white, and white lyke the Diuell.

The Wise man sayth, that the wise man will not en-  
 ter into a malicious soule: neither will he dwell in a  
 body that is subiect to sinne. And the holy spirite of  
 wisdome, fleeth from deceipt. &c. And shall we thinke  
 that the holy Spirite of truth hath bene, and yett he  
 still amongst such a rabble of Papes, Cardinals,  
 and other Catholiques, as your same hath made men-  
 tion of, that haue (besides thome beset the late) many  
 decrees directlie contrarie to Gods commaundments:  
 Pea, shall we thinke that the spirite of Christe, dwel-  
 leth amongst those Catholiques, that at this daye, are in  
 the twentieth and fife session of the Councell of Trent,  
 pronounce all such as scruffed, as doe thewe them to be  
 eyther by doctrine or otherwise, as much as with the  
 hauiug of Images in Churches: seeing the same is  
 dyrectly contrarie to the seconde commaundment of  
 God: Shall we thinke that the holy spirite of God, dyd  
 gyde those your Catholique fathers, when they were  
 in the same session, blanching the counterfeiting of  
 Gods Maiesie by an Image?

Sap. 1.

Sum. 101

Tom. 4.

And

# The Answer to the sixth Reason.

Esa. 59.

Esa. 44.

1. q. 2

Iohn. 16.

1. MOT

And shall we say that Esay the Prophet, if he were now  
 living, would allowe your applying of his wordes to  
 the Catholiques, and to theyr doings: seeing the same  
 Prophet doth so earnestly speake against the making  
 of images, bowing to them, and their makers, and  
 finally asserting that they do good to nothing.  
 So who wonder, the Pharisies, the high Priestes, and  
 Doctors of the Lawe: might as well have mainteyned,  
 theyr corrupt Doctrine and Traditions against Christ  
 and his Apostles, even by those wordes of Esay, that you  
 apply to your purpose. As you may also by the same,  
 have maintained the corrupt Doctrines and Traditions  
 of your Catholiques, for they doe then perswade them  
 selves (as you doe now) that the promise was made to  
 them, which could not but be performed to them. And that  
 therefore Christe and his fautors, were schismatikes  
 and liable to be excommunicated, as by them they were,  
 and as by you, we be now.  
 But to our great and unspeakable comfort: our Taunt,  
 our Christe hath resolved us of this, saying. These  
 wordes have I spoken unto you, that you should not be  
 offended. They will excommunicate you, and the time  
 will come, wherein whosoever shall say you, will  
 saye that he doth good to good. And that promise also,  
 that you should have to rejoyce  
 so much in: is in vaine as comfortable to us, as you  
 would have men thinke that it is to you.  
 We knowe that the spiritte of truth departeth not  
 from Christe in his members the Church, the true and  
 blessed Catholique Church. Neither doe the wordes  
 that the heavenly Father put into the mouth of Christ,  
 his onely begotten Sonne, depart out of his mouth, the  
 true Catholique Church: and yet dare not we make  
 that Church, Judge of that word. For they were not  
 put into her mouth to that ende, that she should iudge  
 them: but that she should in all her doings, be iudged,  
 tryed,

## The Answer to the sixt Reason.

tryed, and directed by them.

As fottithe as you say our opinion is: we are so farre from holding, that euery private man, may haue leaue to be his owne Judge in vnderstanding the Scripture: that we do not graunt it to the best learned, but do leaue it to him, that being (with humilitie of minde) sought in the Scriptures, wyll be found there, yea, euen by Crafts men, such as was *Peter*, and his fellow sithers men. For he respecteth not mens persons, nor Occupations. And vnto them that so seeke him there (whether they be many or fewe) he wyll open the sense of vnderstanding, that they may vnderstand, as much as he knoweth to be mete for them to vnderstand. And such as haue that humble spirit, wyll not search for, nor shewe them selues desirous to know, any more.

Well, now you conclude, vpon that which you say we must needs graunt, that is, that the Church is our mother, as Scripture sayth. Well. I am glad that you are now become a Scripture man. But I pray you, where is that Scripture written, that sayth, that your Catholique Church is our mother? It wyll be harde for you to finde it.

I wyte not this, as one that would deny the Church that is the Spouse of Christe, to be the mother of Christians, in that sense that she is the Spouse of Christe: But I wyte thus; to let you see, that I lyke not with your manner of concluding vpon this, being once graunted. That this mother of ours, that must needs teach all her chyldren, first to beleue in God (for that sayth cometh by hearing) and also to know the Scriptures, and is the pillar and sure stay of trueth: must needs be the absolute Judge, and imperiall Scholemistresse, to teach vs all, how to beleue in God, and to vnderstand the Scriptures.

This geare hangeth together lyke Iermans lyps (as the prouerbe is:) If you had sayde thus.



## The Answer to the sixt Reason.

Luk. 10.

The Church (being the Spouse of Christe) is our mother, and hath receiued commission, from her husband, and our father Christe, to teach vs all those things that he hath taught and commaunded her to doe, & to teach vs his childzen to doe: wherfore, if we shall not hearken to her, as to our chiefe Schoole mistresse, vnder her husband and our father, so long as she teacheth nothing, but that which our father hath commaunded her to teach vs: we shall despise him, because we despise her, as it is written. Qui vos spernit, me spernit: He that despiseth you, despiseth me.

If you had written thus: a man might haue made some sence of your wordes. But as you haue written, you seeme to make the gray Mare the better Horse. And to spoyle our Father Christe of all his power: that our Mother, his Wife, may not be sound without absolute power.

I see not therfore, why I may not for this blindness of your hearts, say as iustly to you, as *S. Paule* doth to the *Galatians*. O insensati. &c. Oh you foolish fellows, who hath bewitched you, not to obey vnto the trueth, which euen of Infants and sucking Babes (as it were) is discerned, as cleere as the Sunne. So that you must not disbayne, though Maister Tripp, doe tresppe you in your owne turne, as a sely seducer, to maintaine (as you doe all) so grosse an opinion, being the Forrest in deede, for all such Foxes to lytter theyr whelpes in. And here you seeme to haue had one sting at Maister Foxe also: because you vnderstode that he is one, allowed in the *Koepers* Warrant, to haue conference with you.

I maruaile, howe Maister Turnbull escaped your frumpping pen. But to conclude this assercion. Acquite your selfe as well as you can, why you should not all be suspected to be Antichristians: & for as much as you doe so stowly mayntaine that man of sinne, that letteth



## The Answer to the sixt Reason.

by him selfe aboue all, that is called God, and sitteth in the Temple of God, and boasteth him selfe, as though he were God. Whome the Lord shall destroy, even with the breath of his mouth. And that worde, that you woulde haue to be iudged by your Antichristian Church: shall iudge bothe Antichriste and his Church. And that holy Ghost that came downe from Heauen, vppon our Christes Apostles, hath remayned, and doth still remayne, and to the ende of the world shall remayne, with his Catholique Church. That is, with that Church, which beleueth, holdeth, and professeth, that Catholique faith, that Iesus Christe, commaunded his Apostles, to teach Catholiquely, to all Nations and sortes of peoples, in all parts of the world. Promising that the holy Ghost should alwayes remayne with the faithfull, to direct them in all trueth, and godlynesse of lyuing.

Thus, hauing first considered, the wordes of our Saviour, in sending vs to the Scriptures, saying: Search the Scriptures. &c. I haue founde that the conclusion that you make vppon the manner of speech, that our Saviour vseth in that place of Saint Iohn his Gospel, is not, Secundum vnanimen consensum Patrum: (that is) According to the agreeable consent of the Fathers: and therefore condemned by your Fathers, in the Councell of Trent, in the foloweth Session.

Saint *Austine*, doth account accursed, whatsoever is taught, other then out of the Scriptures, of the Lawe and the Gospel, Lib. 3. Chap. 6. Against the Letters of *Petilian*. And in his booke of Christian doctrine, and the 37. Chap. He sayth: that without the authoritie of Scripture: our faith doth but stagger or stumble. And againe, in his. 166. Epistle, he sayth: That bothe Christe and his Church, are learned to be knowne in the Scriptures.

## The Answer to the sixt Reason.

In Asce-  
tici.

*Basille* sayth, that whatsoeuer is taught without the holy Scripture is Sinne.

*Chrysostome*, in his second exposition vpon *Mathew*, sayth: that the true Church cannot other wise be known then by the holy Scriptures. Homilia. 49.

Yea, *Saint Austine*, in his first booke that he wrote, against the Epistle of *Parmenianus*, and the second Chap. doth account it to be rashnesse, to giue credite, to any, that doth not proue by Scripture, that which he affirmeth.

I dare not therefore, giue credite to that which you haue written, tyll you proue it by Scripture.

As for your sixe Reasons that you lay vpon, I haue conceyued, and do vnderstand what they be. And as in the beginning of your Pamphlet, you desire, so haue I taken pen in hande, and haue done what I can to confute them. And as I thinke, haue done it sufficiently. If you can replie, do you take pen in hande againe, and do what you are able. I wyll not refuse to trie the truth of these matters, with you, or with the best of your syde.

Hæc est fides mea: quia vera, Christiana  
Catholica, & Apostolica.

*Robertus Crovvlens.*

*Subscriptis Henricus Trippe,  
His que a Domino R. C.  
responsa sunt.*

☛ A bricfe Aunſwer to Maiſter Pownds ſix Reaſons:  
written by Maiſter *Henric Trippe*.



**M**aister Pownd: hauing perused the aunſwer of  
Maister Crowley to your ſixe Reaſons, and finding  
them ſufficiently aunſwered, by that goodly Father,  
(whome you thinke not to be woorthy naming, as  
you write to me:) I thought good rather to ſubſcribe to his aun-  
ſwer, then to frame an other: Whobeit, to take from you the  
aduantage of glozyng, which I thinke you will eaſily take a-  
gainſt me, as not being able to aunſwer you: I will briefly byge  
you in ſome pointes, wherein I ſee he hath ſpared you.

And firſt I muſt needes ſhew you, that all your Reaſons are  
ſet on a tottering foundation: becauſe ſe Judge him ſelfe is not  
cleared of ſuſpition, for you take it as a thing graunted, that the  
Church of Rome is the ſpouſe of Chriſte, which thing is in con-  
trouerſie, betwene vs. It had bene therefore an orderly pro-  
ceeding, to haue dealt firſt with that matter, and to haue put it  
out of doubt, that your Reaſons in appealing to the iudge-  
ments, might haue bene the ſtronger. Pighius one of your owne  
men, confeſſeth, that the queſtion of the Church ought firſt to  
be decided. Thus you builde vpon a falſe principle, and over-  
throwe the force of your owne Reaſons, if happily they had  
any force.

Secondly, that which you bring out of the ſift of S. Iohns Goſ-  
pell, to proue the ſcripture to be but witnes bearer to the trueth,  
and not the Judge, though it haue ſome ſhew of reaſon, yet be-  
ing well wayed, it will vaniſhe: ſo you imagine, becauſe you  
finde the worde witneſſe, which is, Verbum forence, That by &  
by you muſt haue a pitched Court, & a iudgement ſeate, where  
ſhall be preſented many perſons, in ſeueral places, one to be  
witneſſe, an other to be Judge, and perhaps ſome to be iuſti-  
fied, and ſome to be condemned. But if you had wayed other  
places of ſcripture, you ſhould haue ſene that the holy Ghoſte  
admitteth no ſuch ſtraight collections: but framing his writing  
to our capacitie: Uſeth ſome time one phraſe, and ſome time  
an other. And you might haue founde where the worde is  
called a Judge, as in the twelfth Chapter of the ſame Euange-



## A briefe Answer to Maister Pounds six Reasons.

list. If any man heare my wordes, and beleue them not, I iudge him not. &c. He that refuseth me, and receyueh not my wordes, hath one that iudgeth him: The word that I haue spoken, shall iudge him in the last day. For I haue not spoken of my selfe. &c. Now iudge you, how soundly you haue gathered: it is witnesse therefore not Iudge, or not rather bothe a witnesse & a Iudge. So might you reason of the diuerse Metaphors giuen to the word, which is called, Bread, Wine, Oyle, Milke, Hony, Water, Kaitie, Light, Fyre, Golde, Siluer, Pearle, an Iron rod, Scepter, Sword, & the breath of the Lords mouth. Now were it not a sonde Reason to gather, because it is the breath of the Lords mouth: therefore it is no Sword, because it is a sword or Iron rod: therefore it is not Gold. &c. Or because it is Gold, therefore it is no bread, when as the holy Ghost hath set downe these sundrie Metaphors, to expresse the power, dignitie, and commoditie of the worde. But this is none of your six Reasons, and therefore the weight of your cause lyeth not upon it: yet in pronouncing your Treatise before witnesse, you gaue it a great force.

### ¶ Now to your Reasons.

**Y**our first Reason is grounded vpon a false principle: for you imagine our Church to be without a Ministerie, to teach and open the Scriptures, which is not so, yea, rather your Ministeries are mute, and not onely that, but ye close vp the booke of God, & will not let it be read, to make the Scriptures wholly mute, least they might bewray your corruptions. But God be thanked, God hath opened the mouthes of many by the Scriptures, to witnesse against your errors, and to iudge you by the same wordes, if you amend not.

Your second Reason pretendeth that the Scripture, is verie full of harde & deepe mysteries: surely I confesse that the Scripture hath his harde Mysteries and harde places, but hath it not also his easie and familiar doctrines? Is there not meate for all sorts, milke for babes, and strong meate for good stomacks:



A briefe Answer to Maister Pownes six Reasons:

But I dare behold to anouch, that it was Satrans policie, to robbe the people of the whole use of the Scriptures, vnder pretence of ambiguitie, as though the whole Scriptures were nothing else, but Mythes. As for the tryall of hard places, the learned haue set downe two excellent rules, which I meruaile you can relect: the one is conference of Scripture with Scripture, the other is begging of wisdome of God, who giueth it to the Meane & little ones, and tyeth it from the wise in their wits conceyte, who stumble at playne places, not being directed by Gods spirite. But howsoeuer they labour to trie the spirites, or whatsoeuer knowledge they doe attaine, they leaue the sufferantie of the iudgement to the word.

For the 2de Reason, grounded on Saint Peters testimony, 2. Peter. 1. Erresth, in not considering what the Apostle meaneth, by priuate or not priuate, you come to place it in the multitude of personnes, that giue the interpretation: but the Apostle placeth it in the authoritie of the Author of the word. Therefore, one Prophete speaking in the Lordes name, being trauelysent from the Lorde, is moze to be believed, then the whole packe of Praelles, resisting of mallice, or ignorance, and they being many, are priuate, and one priuate Prophete, being but one, is not priuate.

Secondly, you pretende that euerie man may interpret the Scriptures as he listeth, which is a false charge. But we desyre them, and allowe them to reade the Scriptures, and to see whether those things which we teache them, be so or no, according to the example of the faithfull. Acts. 17. And as they are commaunded by Christe, and the Apostle. 1. Iohn. 4.

In your sowyth Reason, whyle you went about to temper our paine, as you say, it seemeth you distempered your own wits, in putting downe, so many things in a name of unwritten verities, which notwithstanding are written: you aske of the matter when I suppose ye meane y termes, brought in by the fathers to expresse the doctrine moze plainlie. As the word Trinity, person, and other, to make plainie the doctrine against the

Arrian.

A Short Answer to Maitre Bowndes Reasons.

Answer. **Q**uest. you were fouly answered: And you would make us believe, that the Church hath authoritie to appoint by force, any thing of faith, without warrant of scripture: she was wont to challenge large libertie in Ceremonies, and indifferent things, but you give her power in Articles of faith.

**A**nsw. Your first Reason stumblith on the false principle, whereon you grounded your first Reason, where you charge no govern- ment upon the Church; but aske, whether the highest rule to be followed, governe there by, as by a small perfect law, rather than by the Parliament made to be called, to adde or dimi- nish from it, but all men of all estates ought to put to their bandes to see it executed and kept: for the which cause (if they at any time assemble) the Lord willeth, in their direction.

**A**nsw. Your first Reason, I saue that he that appealeth to the iudgement of the written word, doth yet for a most weightie Reason, to ratifie the sending of the holy Ghost to his Church, and that it is the spirit of truth. For if the Apostles were so mightily endued with the spirit, that they both taught, and left in writing the whole Counsell of God, enough to make the man of God perfect, &c. Then the Church that challengeth the promise of that spirit, wherewith they were endued, must subscribe to that truth which they haue left written: for whatsoever is not agreeable thereto, cometh from an other spirit, opposing it selfe against the spirit of God, which is neuer contrarie to it selfe.

**A**nsw. I haue by this layde downe my minde, which I could haue done more at large: but Spalster Crowley hath giuen you matter enough, and yet more then eyther he or I can write, is set downe by Chemnicus and others, whose Treatises you might doe well, either to reade for your learning, or to impugn if you be able.

Your well wyller, H. T.

